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RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. *Arapaho.* The part taken by the Arapahos in the ghost-dance excitement is discussed at pp. 953-1023 of Mr. Mooney's detailed study. Texts and explanations of 73 songs and a glossary are given.

Cheyenne. The share of the Cheyenne Indians in the ghost-dance religion is treated of by Mr. Mooney at pp. 1023-1042 of his detailed study. Texts and explanations of 19 songs and a glossary are given.

Delaware and Ottawa. The Delaware prophet of 1762 and Pontiac are discussed by Mr. Mooney in his elaborate memoir on the "Ghost-Dance Religion" (pp. 661-669).

Kickapoo. An excellent account of the Kickapoo prophet Kânakûk, who was visited by Catlin in 1831, is given by Mr. Mooney (pp. 692-697). He is regarded as "the direct spiritual successor of Tenskwatawa and the Delaware prophet."

Menomini. By far the most important recent contribution to Algonkian ethnology and folk-lore is the article on "The Menomini Indians," by W. J. Hoffman, which occupies pages 3-528 of the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896). History, tribal government, cult-societies, medicine-men, mythology, folk-tales, mortuary customs, games and dances, pipes and tobacco, architecture, furniture and implements, manufactures, hunting and fishing, bows and arrows, food, canoes, etc., are discussed in detail, and the study concludes with a vocabulary in Menomini-English and English-Menomini. The article is illustrated by 37 plates and 55 figures in the text, including several portraits.

Shawano. Mr. Mooney devotes pages 670-691 of his study of the "Ghost-Dance Religion" in the "Fourteenth Annual Report of the Bureau of Ethnology" to the consideration of Tenskwatawa and Tecumtha and other noted Indians of this tribe who took part in the great movement of the beginning of the present century.

CADDOAN. The share of the Caddo and associated tribes in the ghost-dance religion is discussed by Mr. Mooney at pages 1092-1103 of his detailed study. Texts and explanations of 15 Caddo songs and a glossary are given.

IROQUOIAN. From the "Jour. de la Soc. des Américanistes de Paris" for 1897, Dr. E. T. Hamy reprints "Notes sur un wampum représentant les quatre nations des Hurons" (4 pp. 4to).

KIOWAN. The share of the Kiowa and Kiowa Apache in the ghost-dance religion is treated of by Mr. Mooney at pages 1078-

1091 of his detailed study. Texts and explanations of 15 Kiowa songs and a Kiowa glossary are given.

NORTHWEST COAST. Of different type and extent than Boas' "Indianische Sagen," which appeared in 1895, is W. S. Phillips' "Totem Tales — Indian Stories Told. Gathered in the Pacific Northwest" (Chicago, 1896). It is, however, a very readable and interesting book. — The paper of Dr. Boas on "The Decorative Art of the Indians of the North Pacific Coast," contributed to the "Bulletin of the American Museum of Natural History" (vol. ix. 1897, pp. 123-176), is full of interesting details and illustrated by 81 figures in the text. Among the facts noted, the decorative art of the Indians of the North Pacific coast has for subjects almost exclusively animals. The process of conventionalizing has not led to the development of geometric designs, for the parts of the body can still be recognized as such. — Dr. E. T. Hamy publishes as a reprint from the "Jour. de la Soc. des Amér. de Paris," for 1897, a "Note sur un masque en pierre des Indiens de la rivière Nass (Colombie britannique)" (4 pp. 4to).

SHAHAPTIAN. One of the most interesting sections of Mr. Mooney's study of the "Ghost-Dance Religion" is that which deals with Smohalla, the prophet of the Wánapûm, and the spread of his doctrines among the tribes of the Columbia region (pp. 708-763).

SHOUAN. The "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), contains (pp. 207-244) a posthumous paper by Rev. James Owen Dorsey, on "Siouan Sociology." This article, the MS. of which was the last prepared by the author for publication, is made up of notes on social organization and customs, camping-circles, tribal designations, with list of gentes, of the various tribes of the Siouan stock. The following general statement is of interest: "The state, as existing among the Siouan tribes, may be termed a kinship state, in that the governmental functions are performed by men whose offices are determined by kinship, and in that the rules relating to kinship and reproduction constitute the main body of the recognized law" (p. 213). At the same time "social classes are undifferentiated" (p. 215). — To the same Report Prof. W. J. McGee contributes a preliminary sketch of "The Siouan Indians" (pp. 153-207), prepared as a complement and introduction to Dr. Dorsey's paper on "Siouan Sociology." The topics touched upon are tribal nomenclature, arts, institutions, philosophy and beliefs, organization, history, marriage. The following conclusion is of interest: "Thus the evolution of social organization is from the simple and definite toward the complex and variable; or from the involuntary to the voluntary; or from the

environment-shaped to the environment-shaping; or from the biotic to the demotic." Of marriage Professor McGee writes: "Thus the evolution of marriage, like that of other human institutions, is from the simple and definite to the complex and variable; *i. e.* from approximate or complete monogamy through polygamy to a mixed status of undetermined signification; or from the mechanical to the spontaneous; or from the involuntary to the voluntary; or from the provincial to the cosmopolitan." — The share of the Sioux in the ghost-dance religion and Messiah movement is discussed by Mr. Mooney at pages 816-886, and pages 1057-1078. Texts and explanations of 26 songs and a Sioux glossary are given. — At pages 700-701 a very brief account is given of Pāthěskě (Long Nose), a Winnebago seer who appeared in 1853. — In the "Century" for 1897 (pp. 257-263), Miss Alice C. Fletcher continues her studies of "Home Life among the Indians (Records of Personal Experience)."

TUSAYAN. In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 129-145), Dr. J. Walter Fewkes has an interesting illustrated paper on the "Morphology of Tusayan Altars." The altars described are the Katcina altar at Cipaulovi, "the smallest of all the Tusayan pueblos, and the poorest in ceremonial paraphernalia;" the Katcina altars at Walpi and Micoñinovi; the Flute altars at Cipaulovi, Walpi, Micoñinovi; and the Antelope altar in the Snake Dance. Dr. Fewkes thinks that "the same evidences of composition which we find in the social organization of the Hopi can also be detected in their ritual." — To the "Fifteenth Annual Report of the Bureau of Ethnology" (Washington, 1897), Dr. J. W. Fewkes contributes an elaborate illustrated account (pp. 246-313) of "Tusayan Katcinas," the results of investigations made in the years 1890-1894. Among the topics discussed are: The sequence of Tusayan celebrations; names of months and corresponding ceremonials; classification and time-determination of ceremonials; elaborate and abbreviated Katcinas; comparative study of Katcina dances in Cibola and Tusayan. The author considers that the *Katcinas* — "the Moki apply the term to supernatural beings impersonated by men wearing masks or by statuettes in imitation of the same" — may be the same as the *kōkos* of the Zuñi and (possibly) the *teotls* of the Nahuas. Interesting are the differences noted by Dr. Fewkes between the ceremonials of Tusayan and Zuñi, the two pueblos most aboriginal to-day. — In the "American Anthropologist" (vol. x.) for May, 1897 (pp. 162, 163), Walter Hough writes briefly of the "Music of the Hopi Flute Ceremony." The Hopi are song-makers *par excellence*, and "a cheerful, happy, music-loving people." Of their music Mr. Hough says: "The notation is chro-

matic, not possible to be expressed on any instrument save the violin or the specially constructed flutes which later accompanied the singing. These flutes marred the effect of the voices. They were played in unison on the octave above the voices. In general effect the music is minor, but frequently major motives of great beauty spring out of dead-level monotonous minors. Sometimes a major motive is followed by a minor counterpart of the same. There is much slurring, and an occasional reduplication comes in with great effect." The author further observes: "Some of the motives seemed quite equal to those upon which Handel built his great oratorios." — The Coronado Expedition, 1540-1542, by G. P. Winship, in the "Fourteenth Annual Report [1892-93] of the Bureau of Ethnology" (Washington, 1896), pp. 329-613, contains not a little of interest to the folk-lorist. The paper is accompanied by many plates and a bibliography.

UTO-AZTECAN. *Comanche.* The share of the Comanche Indians in the ghost-dance religion is discussed by Mr. Mooney at pages 1043-1047. Texts and explanations of four songs are given.

Mexican. An article of doubtful value is that of E. Beauvois on "Traces d'influence Européenne dans les langues, les sciences et l'industrie précolumbienne du Mexique et de l'Amérique centrale," appearing in the "Revue des questions scientifiques" (Paris), vol. xi. 2^e série (1897), pp. 496-531. — In the Bastian "Festschrift" (Berlin, 1896), Kohlmann discusses "Flöten und Pfeifen aus Alt-Mexiko" (pp. 557-574). — Under the title "Zur Deutung eines altmexikanischen Ornamentmotivs," H. Strebel, in "Globus," vol. lxxi. (pp. 197-201), writes of old Mexican ornamental *motif*. — "Primitive Rope-Making in Mexico" is briefly treated of by W. J. McGee in the "American Anthropologist" for April, 1897 (vol. x. pp. 114-119). — Prof. Frederick Starr, of the University of Chicago, publishes "The Aztecs of Ancient Mexico." Syllabus of a course of six lectures (Chicago, 1896, 8°). — Professor Starr also publishes as Bulletin II. of the Department of Anthropology in the University of Chicago, "The Little Pottery Objects of Lake Chapala, Mexico" (Chicago, 1897, 27 pp. 8°). One explanation of these diminutive terra-cotta vessels, ladles, sinkers, spindle-wheels, figures, etc., suggested by the old schoolmaster at Chapala, is very interesting, viz., that "the god formerly worshipped at Chapala was a little god, a child god, and that the little vessels were offerings to him." — In the "Festschrift für Adolf Bastian (Berlin, 1896)," Dieseldorff discusses (pp. 415-418) the question, "Wer waren die Zolteken?"

Paiutes. Tavibo, the prophet who, in 1870, arose among the Paiutes of Nevada, is briefly discussed by Mr. Mooney (pp. 701-704). His son was a "Messiah." A sketch of this Messiah,

Wovoka, is given at pp. 764-776. Pages 1048-1057 also treat of the ghost-dance among the Paiute, Washo, and Pit River tribes. Texts and explanations of nine Paiute songs and a Paiute glossary are given.

CENTRAL AMERICA.

MAYAN. Under the title, "The Missing Authorities on Mayan Antiquities," Dr. D. G. Brinton, in the "*American Anthropologist*" for June, 1897 (vol. x. pp. 183-190), mentions and briefly describes missing works by Gaspar Antonio (an Indian of noble birth), Brother Alonso Solano (d. 1600), Father Antonio de Ciudad Real (d. 1677), Brother Andres de Avendaño, Domingo Vico (d. 1555), Brother Tomas Castelar, Brother Salvador Cipriano, Brother Esteban Aviles, Brother Rodrigo Betancur de Jesus, — studies and descriptions which would, if discovered, throw no little light upon the religion and civilization of the Mayan peoples of Yucatan, Guatemala, and Chiapas. — The same journal for May, 1897, contains (pp. 146-162) an article by Lewis W. Gunckel, on "The Direction in which Mayan Inscriptions should be Read." After discussing the various methods hitherto proposed, the author concludes that the proper interpretation is "by double columns where it can be done, as in tablets or assemblages of characters, when in horizontal lines from the left to the right, and in vertical lines from the top to the bottom. Where the horizontal and vertical lines form a right angle, as at the left-hand side of the central figures of the Palenque tablet of the 'Cross,' it should be read from the left-hand side to the right, then down the vertical line to the bottom." — To "*Nature*" (London), for July 8, 1897 (vol. 56, no. 1445), A. P. Maudslay contributes (pp. 224-226) a lengthy, illustrated review of Goodman's palæographic appendix to his "*Biologia Centrali-Americana*" — under the title, "Archaic Maya Inscriptions." — In the "*American Antiquarian*" for September, 1896 (vol. xviii. pp. 259-268), Dr. D. G. Brinton writes of "The Battle and the Ruins of Cintla" — the first conflict on American soil in which horses were used. From linguistic evidence the author concludes that "the native tribe which took part in this combat belonged to the Mayan stock." — The same author publishes "Maria Candelaria. An Historic Drama from American Aboriginal Life" (Philadelphia, 1897, xxiv. 98 pp.). The drama is based upon the part taken by a Tzentel girl, Maria Candelaria, — the American Joan of Arc, — in the Indian revolt of 1712, and the Introduction contains many interesting historical and ethnological notes.

SOUTH AMERICA.

ARAUCANIAN. The second part of the seventh number (appearing in the "Anales de la Universidad de Chile," tomo xciv. 1897, pp. 221-273) of Dr. Rodolfo Lenz' "Estudios Americanos," is devoted to "Cuentos araucanos referidos por el indio Calvun. Cuentos míticos," in the Pehuenche dialect. The Indian text with Spanish translation of seven mythic tales — "The Dead Man's Bride;" "Old Latrapai;" "The Wagers;" "The two little Dogs;" "The Transformations;" "The Daughter of the Cherruve [a fabulous monster=European dragon];" "The Son of the Bear" — is given and occasional explanatory notes appended. The second tale alone can lay claim to an undoubted ante-European origin, the rest — the first has the familiar *fond* seen in Bürger's "Lenore," while others recall the dragon-stories and the "Arabian Nights" — have traces of European influence about them in many places. American origin is not, however, to be entirely gainsaid even for those in their ultimate derivation, though often the aboriginal myth-content is quite insignificant.

ARGENTINE. The brief paper of J. B. Ambrosetti, "Die Entdeckung megalithischer Denkmale im Thale Tafi (Provinz Tucumán der Argentinischen Republik," which appears in "Globus" (vol. lxxi.), pp. 165-169, is of great ethnologic interest.

BOLIVIA. In "Globus" (vol. lxxi.), C. Nusser-Asport has some general remarks on the Tobas, Chiriguano, Matacos, and Sirionos — Indian tribes of eastern Bolivia (pp. 160-162).

BOTOCUDO. To the Bastian "Festschrift" (Berlin, 1896), Dr. P. Ehrenrich contributes "Ein Beitrag zur Charakteristik der botokudischen Sprache" (pp. 605-630).

GUIANA. In the "Intern. Arch. f. Ethnographie," Bd. x. (1897), S. 118-119, L. C. van Panhuys publishes a note on "Färben des Körpers der Eingebornen Central Amerikas," treating of the use of *Kūsūiwē* (roucou) by the Caraïbs and Arowaks of Dutch Guiana.

PERU. In the "Journal of the Anthropological Institute" (London), for May, 1897 (vol. xxvi. pp. 434, 435), is a brief account of a vase from the Peruvian regions, on which is figured a throwing-stick.

GENERAL.

COMMERCE. Of general interest is Ch. Letourneau's volume, "L'Evolution du Commerce" (Paris, 1897, 8°).

FOOD. "The Use of Maize by Wisconsin Indians" is the title of a valuable paper by G. P. Stickney, in No. 13 (pp. 63-87) of the "Parkman Club Publications" (Milwaukee, 1897).

LAW. Under the title "Die Rechte der Urvölker Nordamerikas

nördlich von Mexiko," Dr. J. Kohler publishes in the "Ztschr. f. vergl. Rechtswissenschaft," for 1896, a study of the jurisprudence of the North American Indians.

PICTOGRAPHY. In the "Catholic University Bulletin" (Washington), vol. iii. (1897), W. M. Hoffmann writes (pp. 161-170) "On Native American Pictography."

RELIGION. By far the most valuable contribution of recent years to the history of native religions is James Mooney's "The Ghost-Dance Religion and the Sioux Outbreak of 1890," which forms part II. (pp. 641-1136) of the "Fourteenth Annual Report of the Bureau of Ethnology, 1892-93 (Washington, 1896)." Historical data, original documents, texts of prayers and songs, vocabularies, interpretative observations altogether make up a most remarkable volume of profound interest and priceless worth to the student of the human mind. The article is illustrated by 38 plates (including maps), and 49 figures (including several portraits), and concludes with an extensive bibliography of the subject.

SLAVERY. To the "Proc. Canad. Inst." (Toronto), n. s. vol. i. (1897), J. C. Hamilton contributes (pp. 19-20), an article on "The Panis: an Historical Outline of Canadian Indian Slavery in the Eighteenth Century." The author, on the authority of Horatio Hale, makes *pani* and *pawnee* one and the same word, but its very early occurrence in the French-Canadian records justifies a little hesitation in accepting this view.

ZOÖCULTURE. In the "American Anthropologist" for July, 1897 (vol. x. pp. 215-230), Prof. W. J. McGee treats of "The Beginning of Zoöculture," with special reference to the Papago Indians of Arizona and Sonora. The relations between white men and animals, between Indians and animals, the influence of environment, are discussed, and the following stages established: Toleration, domestication, artificialization. The author concludes that, like agriculture, zoöculture is "an art of the desert, a child of sun and sand."

A. F. C.